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# THE CHURCH AND THE WORLD

## MISSIONS

### Christians in Turkey

Recent military and religious developments at Constantinople and elsewhere in Asia Minor have endangered the position of Christians in Turkey, especially those Christians associated with the missionary enterprises of France and Russia. The feeling against American missionaries and evangelical churches is less bitter. A serious situation for all Christians, however, may arise if the Turkish people are influenced by a reported statement of Talaat Bey that there is no room for Christians in Turkey. In confirmation of this report comes news that thousands of Armenians are seeking refuge over the Russian border. Commenting on the situation, the editor of the *Congregationalist* says that a widespread persecution or massacre of Christians would only make more certain the wiping out of Turkish power. In view of the precarious warlike and political situation, it is to be hoped that the Moslem leaders will prevent any fanatical outbreak designed to expel Christianity from the empire.

### The Change of Attitude toward Missions

The change of attitude on the part of the world toward missionary enterprise is revealed in the two following statements taken from the *Spirit of Missions*:

"The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiasm." This statement was made by a British East India company at the beginning of the nineteenth century.

At the close of the nineteenth century the English lieutenant-governor of Bengal

said: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

### St. Luke's International Hospital in Tokyo

The *Japan Weekly Mail* of November 14 gave a rather full account of the luncheon given by Count Okuma, premier of Japan, on the occasion of the announcement of the "Emperor's magnificent donation from his private purse toward the erection and maintenance of St. Luke's International Hospital in Tokyo." St. Luke's Hospital is under the control of the American Episcopal Mission of Japan and the gift from the imperial purse of twenty-five thousand dollars toward the improvement of this missionary institution is a unique occurrence. The report of the speech of the Premier contains the following:

He paid a high tribute to the work that has been done by Dr. Teusler during his long residence in Japan and especially his work in connection with his profession and the hospital at Tsukiji as a demonstration of what can be done, not only in the work of knitting up nations in peace and harmony, but in the development of the science of medicine. His majesty, the Emperor, Count Okuma said, hearing of the proposal to establish an international hospital, and of the enthusiasm with which the idea had been accepted in America, had expressed the desire to further the work and to set an example to his people. The host further added that this institution was to be not only an American undertaking now, but it was to be international in its scope, for the British Ambassador had shown deep interest in the promotion of the undertaking and the three nations were now linked together in a pledge to push it to success for the purpose of helping mankind and promoting the cause of goodwill and of peace.

### **Professor Higginbottom's Return to India**

*The Continent* of January 21, 1915, notes the departure on January 30 of Professor Sam Higginbottom, of the Ewing Christian College, Allahabad, India. Professor Higginbottom is returning to India after an eight months' furlough, during which he has aroused great interest in the special features of missionary work with which he has been connected. Under the auspices of the American Presbyterian Mission he has had charge of a leper asylum of 350 inmates and also of a mission farm of 300 acres. This farm was a missionary experiment, but it has proved its value as a real agent in the extension of the kingdom of God.

As a means of teaching the agricultural communities to help themselves, and of showing how, by scientific farming, to produce, not only a living, but a surplus, it has proved invaluable. The experiment has interested, not only other missionary bodies, but government officials. Mr. Higginbottom is optimistic and hopeful that as this plan is adopted by others, it will work a great social and economic revolution for the betterment of the poorest classes of India.

### **Religion and the Panama-Pacific Exposition**

President Charles Sumner Nash, D.D., of the Pacific Theological Seminary, Berkeley, California, in an article in the *Homiletic Review* for January, has outlined the religious program of the Panama-Pacific Exposition. The keynote, says Dr. Nash, is to be service—economic, educative, social. In these fields the material exhibits will attempt to display the amazing advance of the last ten years.

The social service exhibits will include labor, and all phases of work for children, race betterment, civic centers, hygiene, the Rockefeller Institute, food inspection, municipal development, peace, and education.

Floor space has been given to Protestant missions, home and foreign, Roman Catholics, the Salvation Army, and Christian Science.

A committee of one hundred, for religious work in connection with the Exposition, which has been appointed by the Federal Council of the Churches of Christ in America, is planning a twofold work of Christian evangelism: Inside the grounds a building will be erected solely for religious purposes, containing exhibits to show what Christianity is doing for human welfare, and also a large auditorium in which addresses will be given daily by the foremost speakers obtainable. The committee also proposes an immense auditorium seating ten thousand, near the center of San Francisco, to be devoted to mass meetings of an evangelistic nature, in which leading evangelists will be given charge, each for a series of weeks, throughout the nine months of the Exposition.

It is expected also, that more than four hundred congresses, conferences, and conventions of religious bodies will meet in San Francisco during the course of the Exposition.

### **Mr. Fetler Exiled from Russia**

Many who remember the visit of Rev. Wilhelm Fetler, of Petrograd, to the Baptist World's Congress in Philadelphia will be interested in knowing how he and his work are faring during the war. Mr. Fetler has been accused of being in league with Germany, and of spreading German ideas in Russia. On December 5 he was arrested and led to prison and was about to be exiled to Siberia. He was, however, released and given three days in which to go to Siberia on his own charges. On account of the frail health of his wife and three-months-old baby, he was finally permitted to leave Russia instead. He writes: "I have left Petrograd with prayers for Russia and I praise God for being permitted to be reviled

and slandered a little for the sake of my beloved Lord." Mr. Fetler is now exiled in Sweden and is at present on a brief mission tour among the Lapps.

#### **Distress in Labrador Mission**

One of the missions that is now feeling the stress of hard conditions most severely is that of Dr. Grenfell, in Labrador and Newfoundland. Many untoward circumstances have combined to make life exceedingly hard in that region. The fish market

has been depressed, and the catch for 1914 was so poor that many families have been left to face the winter with practically no savings and no supplies. Chiefly as a result of the war there will be no cash dealing in furs this year. Added to this is the tremendous advance in the price of food-stuffs. Flour has risen from \$5.30 to \$7.20 per barrel, sugar from \$3.40 to \$5.90 per hundred pounds. This makes still another of the many appeals to the charity and loyalty of those who have enough and to spare.

## **CHURCH EFFICIENCY**

#### **Helps to Church Unity**

In an article in the *Christian Union Quarterly* entitled "Some Helps to Church Unity," Rev. R. W. Hogue makes the following ten practical suggestions toward stronger federation among the churches:

1. Growing need of union summer seminaries for the clergy.
2. The placing of men of liberal minds, fraternal spirit, and large vision in our university centers.
3. An extension of the practice of uniting summer congregations during the vacation of the pastors.
4. The wise interchange of pulpits and the refusal to accept as final the existing ecclesiastical regulations.
5. The open assertion, not tacit denial or reluctant admission, of what we owe to others.
6. A more aggressive unity of liberal forces within our own churches.
7. To speak more fearlessly from our own pulpits the things which we would speak from the pulpits of other churches, to inform and direct the thoughts of our congregation along fraternal and liberal lines.
8. More federation of separate churches for social service and community welfare.
9. A program of study of the question of faith and order in our ministerial unions and other meetings of the clergy.

10. The more real and frequent use of prayer for church unity on the part of the clergy in their private devotions, in regular services, and in public gatherings.

#### **The Church and the Working-man**

The efficient church of the present century must be one which can adapt itself readily to modern social problems. The church that would reach the masses must be something more than the old-style city mission; for in many cases the city mission has failed to keep pace with the thinking of the people. Concerning the problem of the city mission, Charles Stelzle writes in the *Expositor* for January, 1915, that the mission has failed, not because the people are indifferent to religion, but because the mission has neglected to keep pace with the new experiences of the people. While the mission has been faithful in providing food and shelter to the miserable, it has not succeeded in providing leadership in the new thinking of the masses, with the result that other forces have often taken its place in the hearts of the people. It has lost its spiritual grip because it has failed to enlarge its own life and vision by taking on the life of its constituency. The greatest problem of the church is not so much with the downtrodden working-man or pauper, but rather with the independent toiler.